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The Christian Socialist

The Golden Rule Against the Rule of Gold

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The Pursuit of Happiness

A Formulated Philosophy of Life by W. Lathrop Meaker

This is not an essay or a treatise. It is simply an attempt to throw a little light upon the present condition of society by a formal and collective statement of certain ideas which appeal to the writer as being significant and convincing. These ideas are put in the form of propositions in order to make them stand out more clearly and consecutively in the mind of the reader than they might if they were put in purely literary form. No attempt has been made to justify the ideas by argument, their validity being left wholly to the judgment of the reader. The statements which are appended to the different propositions are intended merely to explain or intensify the propositions, not to substantiate them.

PART I

Organisms in General

PROPOSITION 1. **The one thing which all creatures desire, and toward the attainment of which the activity of all organisms is directed, is happiness.**

Even our most self-sacrificing acts are part of the pursuit of happiness, for they are prompted by the thought that it makes us happier to see others enjoying certain things than it does to enjoy them ourselves.

PROPOSITION II. **Happiness is the result of the co-operative normal functioning of all the organs of an organism.**

In all complex mechanisms, from a machine to a community, we have two possible conditions of activity: one characterized by peace and harmony, when the component parts co-operate; the other characterized by strife and discord, when the parts antagonize each other or work independently. Happiness is the result, in an organic mechanism, of the peaceful and harmonious co-operation of all the component organs.

PROPOSITION III. **Under favorable conditions the co-operative normal functioning of all the organs of an organism will procure the nourishment that all the organs require.**

This is the difference between an organism and a machine. A machine, even in normal activity, wears out, while an organism sustains itself. A plant or an animal, the organs of either of which are a body, whose function is moving, and a nervous system, whose function is feeling, will, under favorable conditions always get enough to eat and always enjoy itself; for it will always feel like moving in the direction of something to eat when it needs nourishment, and the process of eating will provide it with the sensations which satisfy the nervous system and the substances which satisfy the body.

COROLLARY A. **If all the component organs of an organism do not function normally and in co-operation, it is because such co-operative functioning does not provide the nourishment that the organs require.**

A starving animal will sometimes eat her own young, to feed her body at the expense of her feelings.

A plant in a dark place will develop its body abnormally in order to reach the light which its nervous system needs.

COROLLARY B. **If the co-operative normal functioning of all the organs of an organism does not procure the nourishment that the organs require, it is because the environment is unfavorable.**

If a healthful animal, in moving as its feelings direct, fails to get the proper nourishment, its failure is due either (1) to the absence of such nourishment from its environment (as in the case of famine, when the body lacks food, or of the death of mate or offspring, when the nervous system is robbed of part of its necessary sustenance), or (2) to some restraining or prohibiting power in its environment which prevents it from acting freely and normally, (as in the case of a trapped animal).

PROPOSITION IV. **When the environment of an organism is unfavorable so that the co-operative normal functioning of all its organs does not procure the nourishment that the organs require, there are three possible things to do: (1) to change its environment, (2) to try to adapt itself by functioning abnormally, or (3) to die.**

When a free organism is first placed in an unfavorable environment it will struggle to escape: if the unfavorableness is caused by famine it will migrate, if by force, it will fight. Should it be impossible to change the environment it will try to adapt itself to the new conditions. And if this will not work, it will die.

PART II

Man in Particular

PROPOSITION I. **Man is an organism whose component organs are (1) a Body, which is nourished by substance and functions by doing, (2) a Nervous-system, which is nourished by sensations and functions by feeling, and (3) a Mind, which is nourished by ideas and functions by thinking.**

Put in tabulated form we have the following table:

Organ.	Nourishment.	Function.
Body.	Substance.	Doing.
*Nervous system.	Sensations.	Feeling.
Mind.	Ideas.	Thinking.

*Including the Brain.

PROPOSITION II. **Happiness for man is the result of the co-operative functioning of his body, nervous system and mind, or in other words, a man is happy when he does what he feels like doing in the way he thinks is best.**

(It will be necessary to distinguish here between happiness, which is the result of the co-operative functioning of all the organs, and mere pleasure, which is a result of the functioning of the nervous system. In happiness there is always the highest pleasure, but pleasure does not always indicate happiness. When, therefore, we use the term feeling in connection with the term happiness, i. e., in the co-operative sense, we mean the feeling of obligation, which, under normal conditions would always be pleasant, and not merely the feeling of desire, which may or may not be conducive to happiness.)

PROPOSITION III. **Under favorable conditions, if a man does what he feels like doing in the way he thinks is best, he will secure the nourishment that is needed for his body, nervous-system, and mind.**

This rule works automatically, for as soon as his quantity of substance falls below the point of normal satisfaction, his thoughts and feelings will all naturally concentrate on his empty stomach, so that when, in this condition, he does what he feels like doing in the way he thinks best, he will naturally look for food, the finding and eating of which will satisfy his body and his nervous-system (appetite) and release his mind, leaving him ready for a new idea.

COROLLARY A. **If a man's body, nervous-system, and mind do not function normally and**

in co-operation, it is because such functioning does not provide the nourishment that the organs require.

This is simply saying that no man would willingly live an unhappy life if he could live a happy one. So if he does live unhappily, it is because he cannot (or thinks he cannot) make a living happily.

COROLLARY B. **If a man cannot secure the proper nourishment for all his organs by doing what he feels like doing in the way he thinks best, it is because his environment is unfavorable.**

This unfavorableness may be due, (1) to the absence of proper nourishment from the environment, or (2) to the presence of some restraining or prohibiting power which prevents him from getting it.

PROPOSITION IV. **When a man's environment is unfavorable so that the co-operative normal functioning of his mind, nervous-system, and body does not provide the nourishment that these organs require, he must do one of three things: (1) change his environment, (2) adapt himself to the unfavorable conditions by making his organs function abnormally, or (3) die.**

PART III

Our Unfavorable Environment

PROPOSITION I. **The majority of men to-day are not allowing all their organs to function normally and co-operatively, i. e., they are not happy, because of an unfavorable environment.**

Most of us are working our organs in pairs, about as follows:

Body plus Mind—Work.
Without feeling—drudgery.
Against feeling—determination (ambition).

Mind plus Nerves—Mental pleasure.
Without action—entertainment.
Against action—fairy tales.

Nerves plus Body—Physical pleasures.
Without thinking—play.
Against thinking—dissipation.

The cause of such abnormal activities (see Parts I and II, Prop. III, Cor. A.) is that the co-operative normal functioning of all the organs will not provide the necessary nourishment, and this in turn is caused (see Parts I and II, Prop. III, Cor. B) by an unfavorable environment.

PROPOSITION II. **This unfavorable environment is due to the fact that certain things which are the necessities of all men, and should, therefore, be the common property of all, have been allowed to become the private property of a few.**

The best way to discover this fact is to imagine an average typical man functioning normally, (i. e., doing what he feels like doing in the way he thinks best), and see where he begins to clash with his environment. If he is a typical man for this age his genius will probably be mechanical, and his activities practical. Now let us watch him function. He begins with an idea which comes to him out of the vasty deep. He thinks this idea over until it becomes clear and filters through his mind into his nervous-system, i. e., it "strikes him," he "has it," "Eureka!" etc. This means that it has passed into his emotions and is ready to pass from there into his motions or actions, —he is ready to do something with it. This is a typical co-operative normal functioning of the mind, nervous-system, and body of a born mechanic. And it all runs smoothly enough until it comes to the last stage and he tries to put his idea into practice.

In order that he may objectify his idea by "making something," he needs to have three things, (1) The Right, (2) The Material, and (3) The Ability. Let us watch him as he faces these three necessities one at a time.

(1) He needs the right to objectify his idea,—but the chances are about seven to three that he cannot get it, because someone else has grasped the same practical idea from out the vasty deep a few minutes ahead of him, and took out a "Patent" on it; and by this patent, under the law of the land, an idea which, from one point of view, is the accumulated product of the thinking of humanity in general, or, from another point of view, is a thought from the mind of the Father of us all, and which should, therefore, from either point of view, be the common property of all, is made the private property of one man to the exclusion of all the rest.

(2) But suppose that our man has grasped the idea before anyone else, and so has the right to use it. He now finds that he needs some material in which to embody this idea. And here again he finds himself facing the same difficulty in the shape of a monopoly of land. For all material comes primarily from the land,—and all the land belongs to someone else. If it is metal that he needs, there is plenty of that in the oré in Mother Earth, but—somebody "owns" the deposits. If he needs wood,—that also Mother Earth brings forth abundantly, but—somebody "owns" the forests. If he wants clay or stone, Mother Earth has enough and to spare, but somebody else "owns" it all. And he is out!

The only way open for him to get these materials, unless he happens to have inherited them, (and if he is an average man this is not the case), is by putting aside his feelings and functioning abnormally for a while in order to **"work" for somebody else at a job he does not like for a fraction of what he earns** so that he can be in a position to buy a right to some of the material which nature intended to be the common property of all her children, but which "custom" and "law" have made the private property of a few to the exclusion of all the rest.

(3 But let us suppose that in some way he has acquired both his Right and his Material; he still needs the Ability to put his idea into practice. If his invention is simply a wooden mallet or a clay pipe there will be no trouble about his ability, because he can make these simple things himself. But if, as is more likely in this age of large and complex machinery, his discovery is an improvement on some existing machine, or at least is something which requires complex machinery to make it, he will not be able to do very much with it himself, so he must co-operate with others. He finds that the machinery by which his invention must be made and into which it fits, is made and used by many men working together, and so, in order to put his idea into practice, he must join himself and his idea to these many men and their machinery and become a part of industrial society.

But when he comes to do this he finds himself face to face with an altogether different proposition. Instead of "joining" himself and his idea to the many men who make and use the complex machinery, he has to "hire" himself, and "sell" his idea to one man who, in some strange way, has come to "own" the machinery which the many men make and use. This "owner" beneficently "pays" the many men a part of the value of the work they do for the privilege of working "for him" at the machinery which they made; and in addition to this he condescendingly "gives" the inventor for his idea a part of the value which that idea creates. So here again our average man has found himself turned aside from a normal course of action because that which should be the common property of the many has been allowed to become the private property of the few.

PART IV

The Way Out

PROPOSITION I. **When the environment is unfavorable, the only way to make it possible for a normal man to lead a normal life without starving some or all of his organs, is to remove from his environment those unfavorable elements which make such a life impossible.**

This means (see Part III, Prop. II) **the removal of the right of the private property in those things to which all should have an equal right.** The only other courses open to a man (see Parts I and II, Prop. IV), are (1) to lead an abnormal life, or (2) to die.

PROPOSITION II. **When the unfavorable elements in the environment are established by law or custom, their removal must be by law or custom, and this requires the co-operation of a majority of the people.**

This is the reason why men have heretofore either died or adapted themselves instead of reconstructing society. Dying and adapting are individual matters, while SOCIAL RECONSTRUCTION IS A CO-OPERATIVE AFFAIR, and heretofore average men have not been in a position to co-operate intelligently on the basic difficulty.

PROPOSITION III. **In order that the majority of people may co-operate to remove the unfavorable elements from their environment they must have (1) power and (2) inclination.**

In all civilized countries to-day the people either have acquired or are rapidly acquiring the power, in the form of the ballot. In those countries which are democratic the present task is to incline the people to assert their rights by abolishing those unnatural laws and customs which at present recognize a right to private ownership in things which should be common property.

Conclusion

When the people as a whole acquire the power of the ballot, and come to see that their present social environment, with its privileged "owners" at one extreme, its exploited "toilers" at the other extreme, and those who are both workers and toilers in between, makes it impossible for the majority of men to be happy, (i.e., to function normally), and live, they will probably be inclined to co-operate in reconstructing that environment by removing private ownership of common property in order that all may, in reality as well as in theory, have an equal and inalienable right to life, liberty, and the pursuit of happiness.

NOTICE

As the General Secretary, Comrade Ward, is compelled to travel so much and finds it impossible to keep up with his correspondence and reports, he is naturally unable to rewrite or edit reports of District and Center Secretaries which are intended for publication. Therefore, please send a copy of all your reports of meetings, etc., which are intended for publication, to the **Christian Socialist**, so that this column may contain the inspiring reports of the Fellowship workers every week. This will cause others to be more active.—The Editor.

THE TRUTH SHALL MAKE YOU FREE is a favorite maxim of Socialists.

Yes, the truth about capitalism will make us free from its evils—but there must be some one who dares tell it.

And only the truth about corrupt Socialist officials will make the party free from their blighting influence and strong to win America for Socialism—and the **Christian Socialist** dares tell that truth. Therefore, do not kick us like a fool or a traitor, but stand loyally by us and help clear the party decks for action in the great election battle of 1912.

BECOME A STOCKHOLDER

We would like for every reader of the Christian Socialist to become a shareholder in the Co-Operative Printing Co., which publishes the paper, and become a part of the concern. This would enable you to be present at the annual meeting, either in person or by proxy, to vote on all matters there considered, including the election of Directors. To encourage you to do so, we offer to all stockholders the Christian Socialist and all books which we produce at 50 per cent discount. And for a limited time we will make the following offer:

1 share of Stock	**$10**
Ten yearly sub-cards	**10**
Total	**$20**
All for	**$14**

If you wish twenty regular (not special) six-month sub-cards in place of ten yearlies on this offer, all right.

The Christian Socialist, 56 E. Randolph St., Chicago.

The Short Story

HOW THE MINISTER WAS WON

By Della Wilson Nichols, Laidlow, Ore.

It was evening; the somber gray of twilight was rendered more intense by a back ground of dark, lowering clouds. The autumn wind shrieked shrilly up the village street and the raindrops fell with penetrating force upon all belated shoppers and the mill hands as they hurried shivering to their desolate homes.

But Nature's passionate outburst was scarcely heeded by the young man clad in ulster and cap who was rushing headlong down the street in the direction of the mill cottages; the fury of the elements was but an echo of the storm within his bosom, as he reviewed the events of the last half hour.

He could see his father standing, stern and commanding, as he uttered the words that he had been expecting yet dreading to hear: "Lester, I do not want you to keep company with that Edmunds girl any longer; I have been too indulgent by far. I have other plans for you; and she is only a hindrance to your work in the ministry. She is not fit to enter a minister's family with her heathenish Socialism and——"

"But, father, she says Socialism is not against religion any more than——"

"She says," his father had broken in irritably, "a great many things that are not true, and that makes her scheming all the more detestable. You must break with her at once and be ready to enter Newbridge Theological Seminary the first of the term."

"But, father, if I could only make you understand how she feels about things, I'm sure you would have no objections to her, for she is one of the best girls in the world."

"So it's gone so far as that, has it? One of the best girls, indeed. Compare her with Elsie Davids or any other girl in the Sunday School and see where she stands. Socialism is only another word for anarchy and free love, and she even attends those meetings on Sunday, and you have been so foolish as to believe it was done in a Christian spirit. Go to her and tell her what I have said of her and her doctrine, and that my son shall not marry such a hypocrite. This is final."

And Lester had stumbled blindly from his presence.

He loved his father and wanted to please him, yet he felt that he could not give up Rose, for she had come to hold a place in his heart even nearer than his father, and he felt vexed that his father should so misjudge her. He would ask Rose to give up her radical views and in time his father would relent. He felt sure Rose would agree to this, but he was to be disappointed.

She listened quietly as he told of his father's displeasure and his desire for her to give up her Socialist work, adding in conclusion, "You know nothing will change my heart, for I love you, Socialism and all, and I will not give you up; still I think you will see the necessity of pleasing my father at present."

"Why, Lester," she had answered, "I was expecting him to take this view and I do not blame him, for he thinks he is right and feels it is his duty to uphold the church that pays his salary, but his prejudice does not allow him to see that we Socialists are doing the work that the church ought to do; but dearly as I love you, I cannot forsake my brothers and sisters in this struggle against economic wrong. Why, when I think of the terrible conditions right here in our midst and know that people are suffering the world over—little children forced to work in factories and little babies starving and all the misery and sickness—it makes my heart just ache. I wish your father felt different about our movement," she added, "for a man of his ability could do such great good. But there will be some way of winning him to Socialism, and I will set about trying to make him understand."

"I'm afraid you'll never succeed at that, but I admire you all the more for looking at things the way you do, and, do you know, Rose, you make me want to dig right into the work with you even if is isn't popular with some of the aristocrats. But I will go to school as father wants me, and I believe the future holds much in store for us."

The following winter was one of extreme hardships to the working people of Olmsbury. It was ushered in by a severe and blinding snowstorm, which caused the mill to close indefinitely. Words failed to describe the hardships to which the mill people were subjected.

Rose, with other Socialists of the town, had all she could do to bring temporary relief to the sufferers. She had found time, occasionally, to go to church, where she had heard the Rev. Walter Lippingham discourse on such subjects as "Our Duty to the Church," "This Christian Nation" and similar subjects. Rose had listened with burning cheeks and glistening eyes as he exalted the rich and spoke disparagingly of the poor. How she longed for an opportunity to talk with him personally and ply him with the questions that all unbidden would arise in her mind; but no such opportunity presented itself.

Rose was growing discouraged; it seemed impossible to get the church members interested in the welfare of the poor; they were too busy giving socials and bazaars for the benefit of the Foreign Missions.

But at last the opportunity for which Rose had hoped and prayed came. It was after a week of unceasing labor in behalf of the now starving mill people that she decided to attend the services and make one more effort to arouse the sympathy of Rev. Lippingham.

She felt that the mission was useless, but on this particular morning she was surprised to find the pulpit occupied by a stranger, who explained that Rev. Lippingham was ill of diphtheria. Rose did not hear much of the sermon that morning, for her thoughts would wander to the sick minister, and at the close of the service she was fully resolved on a plan of action.

Moaning with pain and uncared for, Walter Lippinham tossed feverishly upon his bed at the parsonage. He had been ill a week, and except for the clumsy assistance of his servant, Black John, he had been without help or sympathy.

In vain he had sent word to different ones of his parish, in the hope that they would come to his relief, but no one cared to risk their lives by entering his home, and he would not hear of his son being sent for.

One evening after an unusually hard day with the minister, John was surprised by the ringing of the door bell. Upon going to the door he found a young lady clad in nurse's uniform, who said she understood that Mr. Lippingham was ill and came to offer her services. John beamed upon her as he would an angel from Heaven, and showed her immediately to the minister's room, where she at once took charge of affairs.

The minister was now in a raging delirium which lasted several days, and although Miss Black, as she had introduced herself, sometimes appeared puzzled in the discharge of her duties, her kindness and patience carried her through many difficulties and she was at last gratified to see that her patient was out of danger.

During the long hours in which Walter Lippingham lay on his bed in a state of convalescence, he had ample time for reflection. He would think for a time of his absent son, and then of some particular friend who had failed him in his time of need, but his thoughts would always return to this nurse who was risking her life in caring for him, and he became more puzzled than ever.

One day he asked her to read to him from the Bible, and he was not surprised when she turned to the fourth chapter of First John. He listened eagerly while she read the thrilling words, for they seemed to take on a new meaning when read by one whose life was so sweetly in accord with them, and, as she closed the chapter, he repeated the words, "Beloved, if God so loved us, we ought also to love one another."

"Yes, they are beautiful words," she said.

"But few live up to them!"

"Yes, but how important it is that we should for love is the essence of Christianity. Not simply love to our friends and congenial companions, but the love that is of Christ includes the poor and needy, the sick and destitute, the fallen and criminals—our love must go to the very lowest of these creatures—if we would be counted worthy of the love of Him who was their friend."

Her listener had been surprised at the earnestness of her words and he was anxious to know if she belonged to his denomination.

"I belong to an organization whose every principle is based on the commandment 'Love thy neighbor as thyself,' and we believe in changing conditions so that all will have equal opportunity to labor and enjoy the fruits of their labor. This can be done by simply removing the profit, and then greed, malice and strife will disappear; then will be possible the ideal Christian life which is not possible as things exist today."

He was startled by the vehemence of her words and asked her many questions which she answered so clearly, so convincingly and withal in such a Christlike spirit that the interest of her listener was permanently aroused.

But not until her patient was fully recovered did she tell him that she was one of the despised Socialists. He could scarcely believe her, and she hastened to add, "You have made the mistake that many another Christian does in supposing that we are against religion. You have allowed your prejudice to keep you blinded to the truth about our movement, but if you would read and learn more about Socialism you would see that its teachings accord perfectly with the teachings of the lowly Nazarene, and that our principles put in practice would destroy the root of the evils that are undermining the nations today, and about which so much is said and so little actually done." Rose had waxed eloquent in her simple appeal and the minister could but acknowledge the truthfulness of her statement.

Our readers have already guessed that the kind nurse was no other than Rose Edmunds and the surprise of the minister upon learning her identity can readily be imagined.

But Rose did not escape the dreaded disease, and it fastened its clutches upon her frail form, and during the time that her life hung in the balance, the minister was a daily visitor at her bedside, and these visits did much to open his eyes to the real conditions of the poor. And as Rose slowly returned to health she had the pleasure of seeing the Rev. Walter Lippingham fearlessly espouse the cause of suffering humanity.

"And, oh, Lester," she confided, when her lover returned for his bride, "your father meant well enough, but like many others he had not stopped to investigate."

CARR'S EXPULSION AND THE QUESTION OF FREEDOM

(This remarkable editorial was ordered printed in the Daily Socialist by the Delegate Committee by a vote of 32 to 15, while a minority report endorsed by the 33d ward setting forth the injustice done Carr was tabled.)

In relation to the expulsion of Rev. Edward Ellis Carr, an editorial recently appeared in the Arbeiter Zeitung, the German Socialist daily of Chicago.

This editorial ought to appear in the Daily Socialist, as a supplement to the report of the action of the Cook County Socialist delegate committee, which has already appeared in the Daily Socialist.

The editorial is as follows:

"The expulsion of Rev. E. E. Carr, from the Socialist party must meet with the approval of every party member who has the interest of the movement at heart, for no organization can afford to allow any member to work knowingly or unknowningly into the hands of its enemies.

"The Christian Socialist, the organ of the so-called Christian Socialists, of which Rev. Carr is the editor, emphasizes the word 'Christian' stronger than the word 'Socialist,' which fact led repeatedly to queer consequences in the Socialist movement.

"At the office of that paper the policy seems to be to let the world know every fortnight with what lady this or the other comrade, or with what man this or the other Socialist lady has been seen, and in every instance all kinds of nasty insinuations are made to give the impression that awful orgies had taken place.

"In this way the Christian Socialist deliberately covered some leading party members with printers' ink.

"When finally Rev. Carr, was compelled to face the music and to give proofs he had to confess that he had no proofs. In spite of this he mounted the high horse and tried to intimidate the party. He said: 'If you put me out of the party you will prove that the Socialist party propagates 'free love.' But his trick failed.

"The delegates of the Socialist party of Cook county expelled Rev. Carr and instruced a committee

of three, consisting of Comrades Barney Berlyn, D. J. Bentall and W. E. Rodriguez, to draw up a statement.

"This statement appeared in the Daily Socialist, officially signed by W. E. Rodriguez, as chairman, and James P. Larsen, as secretary of the meeting.

"Unfortunately, however, this statement was worded in a queer manner. Instead of dealing with the facts in the case, and to emphasize that Rev. Carr was expelled for his malicious slander of comrades and working against the best interests of the party, and for this only, the committee solemnly declares that the party under no circumstances stands for 'free love.'

"Carr, declares the committee, was not expelled because he stood against free love, but because he slandered the party by declaring that it advocated and practices free love, which is untrue.

"This declaration, in relation to the case in question, we hold superfluous, and in general in the form in which it was published, insufficient.

"With Carr's position, or with the supposed position of the party toward free love, Carr's expulsion from the Socialist party has nothing whatever to do.

"No Socialist party anywhere in the world has ever declared itself on the question of 'free love' in an official way. Any declaration that exists in regard to this question is the private opinion of individual comrades expressing them.

"In the official documents, and in the platform of the party, 'free love' is not mentioned, neither in the declaration of principles nor in the demands.

"And this is very natural, because this question so far cannot be expressed in a concrete form. 'Free love,' every thinking person knows, is an accumulation of like-meaning words. Of course, there is no love without freedom. But, of course, all liberty has its boundaries. But with 'free love' these boundaries have not yet been scientifically established.

"The scientific specialists, the Socialists included, have not yet been able to agree on the sex problem. Very earnest thinkers are of the opinion that sex problems have nothing in common with morals as such. Specialists differ in their views regarding the question: Are men naturally monogamic or polygamic and polyantrically inclined? It is self-evident that this problem can not be solved with a resolution or a declaration.

"The words 'free love' have made themselves popular as a catch phrase against the Socialists, 'free love' being held up as advocating the opposites of the characteristics of the Christian marriage, for instance, love by obedience, by respect, by command, by usage, by convenience, through sexual requirements or money or title.

"A relation, for instance, may be mentioned in which the expression 'free love' was and is correctly used. The prominent Irish agitator, Parnell, for instance, loved Madam O'Shea, and she loved Parnell, in their own way. All the world knew it. All the world knew that her husband also knew it.

"Was English society horrified by it? Did the Irish clergy protest against it in the name of religion and morals?

"Nobody thought of it. Whenever an enemy of Parnell attempted to mention the relation during political conflicts, to hold this up against Parnell, he did not meet with great success, his attack being ignored as out of place, the affair being considered a personal matter, and the attack being considered as a slander.

"The enemies of Parnell finally bought off O'Shea and made him sue his friend for alienating his wife's affections. This suddenly changed the aspect of the case. Parnell, in the eyes of the righteous and unrighteous, was disgraced and went down as a result of it.

"The immorality began in this particular case first when hatred stirred up the 'moral,' and the 'moral' then created a spectacle.

"Then the society, which had had nothing to any against Parnell's relation with Madame O'Shea, became a stern judge. Is that morality? We call it hypocrisy.

"Noble relations are practiced, relations that are labeled 'free love' by society, the phrase implicating that something disgraceful has been committed.

"And yet these persons stand morally higher than thousands bounds together by legal marriages. Who has not heard of George Eliot (Marian Evans), the celebrated author and her relations toward George Henry Lewes; or Goethe's relations toward Frau Von Stein? Is there anyone having the audacity to call these men and women immoral?

"One will therefore see that it is not as easy to pass judgment on the question of 'free love' as the committee reporting the Carr case evidently thought it was.

"One who wants to have a word to say in such matters must be able to see farther than the tip of his nose. If we would permit the views voiced by the committe to take root solidly in our party there are persons who would soon come to the front and seek to have a permanent 'morality commission' on the trail of every comrade.

"We would eventually outlaw people who live happily together in common law marriage. Surely we do not allow it to go that far. To preach immorality is far from us, but we also have no use for hypocrisy.

"ADOLPH DREIFUSS,
"HEINRICH BARTEL."

The Arbeiter Zeitung is very much mistaken about our advocating the word "Christian" more than the word "Socialist," as our readers, especially our Christian readers, well know. But suppose we did? Have we not as good a right to emphasize—to over-emphasize if you please—the word "Christian" as other comrades (unmolested and approved by the Arbeiter Zeitung) to over-emphasize the word "atheism" or "materialism"? Is there, or is there not freedom of religious opinion in the Socialist party for Christians?

Most of the misstatements of the above brilliant (?) editorial are taken from the report of the Carr trial as it appeared in the Daily Socialist of July 1, signed by Rodriguez and Larsen.

The statement that Carr confessed that he had no proofs is absolutely false. The convincing array of evidence cited in the April 6 and April 20 issues of the **Christian Socialist** was reproduced, partly by oral testimony, partly by signed letters and partly from the official minutes of the Barnes case. Carr emphatically claimed and claims yet that the evidence was amply sufficient to convict Barnes before any impartial jury.

Carr never at any time stated that his expulsion would be proof that the Socialist party advocates free love. IT CERTAINLY WILL AFFORD NO PROOF THAT IT IS FREE FROM IT, and it will probably cause many to think that such charges as Dixon's, Hill's and Goldstein's against the party are true. **What it really proves is that some of the misleaders of local Cook County are a set of fools** to think that such a raw deal will win in the end. Carr can afford to await the reaction that will surely come when the comrades generally learn the truth and know what a stupendous folly and wrong has been committed in the party.

The statement that Carr said the Socialist party or movement stood for free love OR EVER SUGGESTED SUCH A THING is an unqualified lie, well known to be **such** by those who are responsible for the statement.

We desire especially to call the attention of thoughtful readers to the latter half of the Arbeiter Zeitung's editorial in **which it rebukes the Press Committee for denying that the Socialist party stands for free love.**

Further comment is unnecessary.

The Arbeiter Zeitung article is a sufficient demonstration to thoughtful religious men of the ABSOLUTE NECESSITY of making the **Christian Socialist** stronger in the movement.

Comrade, send your help this way.

The Christian Socialist FELLOWSHIP

GENERAL SECRETARY
Rev. W. A. Ward, 3452 Giles Ave., St. Louis
GENERAL TREASURER
Rev. W. D. P. Bliss, 1451 Broadway, New York
GENERAL EXECUTIVE COMMITTEE
of Twenty-five Members

The General Secretary in Texas

Since last report I have spoken between encampments at Yoakum, Mart, Dublin and at a country church six miles from Heidenheimer. Owing to the uncertainty of dates for encampments these dates between were made at the last moment and the comrades had little time to prepare. But by prompt action they succeeded in arranging for good meetings at each place. The comrades in Texas are always ready for action and will undertake to get up some kind of a meeting any time that a good speaker comes along. They do not make excuses and end by doing nothing.

The Encampments

The encampments continue with unabated interest. I have spoken on encampment programs at Comanche, Glencove, O'Brien, Leuders, Fort Worth, Grand Saline and Ellison Springs. At one or two the crowd was not as large as last year, but the interest was greater. Every one has been a success.

The speakers have been W. S. Noble, Redin Andrews, Socialist candidate for governor, P. G. Zimmerman, M. Holman, Stanly Clark and the writer. At Grand Saline A. W. Ricker, associate editor of the Appeal, Freda Hogan of Arkansas, Tom Hickey, M. Thompson of Texarkana, M. L. Smith and "Pitchfork" Smith, editor of the Pitchfork, were added to the list.

The Glencove encampemnt was located fourteen miles from the railroad. The attendance was made up entirely of farmers. The speeches stirred the community and the last meeting resembled the close of a revival meeting in the intensity of interest and deep feeling. This condition, however, was not produced by working upon the emotions of the people, but came as a natural effect of the consciousness of the real meaning and greatness of the movement.

The Ellison Springs encampment was also some distance from town. The attendance was not as large as last year, but the interest was greater. The encampments located away from the towns have the smallest attendance. It is better to locate them where they can draw from town as well as the country and where it is easy for people from other places to come by rail.

At every encampment the message of the Fellowship creates a wonderful interest. Many who have dropped out of the churches and lost interest in religion are revived by the message and rejoice when they hear at last the kind of preaching they have longed for years to hear. Even so-called atheists become enthusiastic over it. Many hardened Republicans and Democrats who have resisted the political and scientific Socialism which they have heard go down before the Socialism of the Bible.

The effect has been greater nowhere than at O'Brien, out on the treeless, waterless, flowerless plains of Western Texas. That country was never intended by Nature for anything but a cattle country, but real estate grafters have induced thousands of people to locate there and struggle against drouths, hot winds, boll weevils and worms, debts and mortgages in an attempt to raise cotton and corn. The people are poor, but one would have to travel far to find a better, bigger hearted people. Their response to the appeal of the Bible for justice and brotherhood was wonderful. They would listen all day long. They came to the speaker and begged him NOT to make the speech short. At the end they were ready to shout for Jesus and Socialism and ready to vote the same way.

Comanche has scored second in the encampments thus far. They have the finest site, a beautiful grove with REAL SHADE, something unusual in a large part of Texas, and clean, thick sod, real sod underfoot. The amusements were on one side of a little ravine which divides the grove and the speakers' stand was placed at some distance on the other side. The noise was far enough away not to disturb the meetings. The whole town and all the country around turned out. Several thousand people visited the grounds daily. This encampment will give Grand Saline a race for first place next year.

The BIG ENCAMPMENT was at Grand Saline. This is the home of Jake and Lee Rodes, original populists and among the first Socialists in the state. The first Socialist encampment ever held was organized by Jake Rodes at Grand Saline. It was a small affair, but the beginning of great things.

Grand Saline is in Van Zandt county and this county has a history. When Texas seceded from the Union, Van Zandt seceded from Texas and became the free state of Van Zandt. The mental attitude of Van Zandt is one of independence. It was a populist stronghold and now Socialism is sweeping the county.

The Grand Saline encampment is a great event. It lasts a week. People from all over several counties come by rail and by wagon. Entering the grounds one passes through acres of wagons and tents. The people camp on the ground for the week. Many sleep in wagons and many on the ground with no roof but the sky.

Then down the midway, a long street with all kinds of stands and amusements and an unceasing hubbub of noise. It is better than a circus or a county fair.

At the far end of the grounds the people gather in an enormous tabernacle where the air is surcharged with Socialism from morning until late at night.

Seven or eight thousand people visited the grounds every day. Much of the success of this encampment is due to the very efficient management of Richey Alexander. A capable manager is an indispensable prerequisite of a successful encampment.

The Fort Worth Encampment was beset with many difficulties. I believe this local was the first city local to try an encampment. It was held at Lake Como, an amusement park outside the city. The crowds were very small on the first three days. They were larger and very effective meetings held on the last day, Sunday.

It is difficult to bring country people and those who live in a big city together. The farmers did not attend this encampment. It was a new idea to the city people, and not many of them attended. Yet it was a bigger event than the first attempt at Grand Saline, the encampment which has now surpassed them all. Considering this and the difficulties met, the Fort Worth comrades have reason to feel encouraged.

Locating the encampment next year where the country people can be reached and the Socialists of the city now realizing what an encampment is and the workers understanding better how to deal with the peculiar conditions, a very successful encampment will probably be held.

The life of a Socialist agitator in Texas is not an easy one. There are many hardships. The Texans are used to these conditions, but they are hard on the stranger. The infernal heat, the night travel, the late hours at meetings followed by calls to early breakfasts when one has had only half a rest, the long drives over dusty roads, the attempt to sleep in rooms with several others, the annoyance of "chiggers," mosquitoes, flies and squalling infants wear on one's mind and body until the limit of endurance is reached.

Texas has not outgrown the conditions of the pioneer days. But a kinder, more generous hearted people can not be found. They are a hospitable people and the stranger who comes in the right spirit is welcome to the best they have.

I have been almost prostrated by the heat and utterly worn out by the unaccustomed conditions of life and, for this reason, I have not been able to attend to correspondence and other matters. I regret this, but I shall not be able to do much better until I am away from these conditions. I hope correspondents and members of the Fellowship who read this will imagine themselves in my position and not expect too much from me.—Wm. A. Ward.

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LIGHT AHEAD

By Harvey P. Moyer

The retirement of Barnes from the position of National Secretary of the Socialist Party is a decided victory for the principles advocated by the **Christian Socialist**, and promises great things for the future of the Party. It can be only a question of time when the rank and file of our Party will relegate all others to the rear who persist in misrepresenting Socialism and the Socialist Party by exploiting their pet ideas on atheistic "philosophy," "freelove" and bad morals in place of the real message of Socialism.

There is no question that the rank and file of the Socialist Party are moral, true and honorable, and will insist that the house-cleaning shall go on until the last argument of immorality against the Party shall be wiped out and all good people, Christian and otherwise, will be glad to join us in this great work of establishing justice, peace and universal prosperity in the world.

The **Christian Socialist** will have a clearer field than ever, and it can now go forward with greater ease and with much less handicap to convince all Christian people that their duty is to help in the greatest world-wide work of establishing the Co-operative Commonwealth, the very Kingdom of God. That, in fact, the quickest and only practicable way really to apply Christian principles is to vote Socialism into power.

We are more encouraged now than ever and never have felt the necessity for hard work in spreading the principles of Socialism among the church people, our special mission, as now. We shall plan more than ever to make our paper the greatest propaganda paper for the people. We want more than ever to see this paper go to all the Christian people to convince them that to overthrow this present diabolical social system and end all its injustice, immorality, vice and crime, they must, in order to keep the very church itself in existence and carry out the principles of justice, love and brotherhood laid down by Christ Himself, join us in establishing Socialism at the earliest possible date, as it is the only practical means of establishing the real Brotherhood of Man, the logical sequence of the Fatherhood of God.

The greatest work, therefore, comrades, that you can do is to help increase the circulation of the **Christian Socialist**. We are, therefore, urging every earnest Socialist, beginning at this new September month, to carry out the plans suggested in our last article. We believe these two plans, which do not conflict, will prove to be the most effectual effort to reach the 50,000 mark, our goal for the coming year. Briefly re-stated, they are:

(1) To send the **Christian Socialist** to FORTY of the best Christian workers in your town or community for THREE MONTHS, which we will do for the remarkably low price of SIX DOLLARS. We do not believe you can possibly do more towards making Socialists of your neighbors and friends for this amount of money than by this method. And, surely, there is not a community or local where some enthusiastic comrade cannot raise this small amount for such a great proposition. Shall we not find a comrade in every local in the country who has the burden of our great work so much on his heart that he will see to it that this proposition is carried out in his community? If YOU will carry out this plan you will always look back on this work as the best one thing you have ever done for Socialism.

(2) We want FIVE HUNDRED LIVE COMRADES who will pledge themselves to furnish AT LEAST ONE NEW SUBSCRIBER PER MONTH DURING THE COMING YEAR BEGINNING WITH SEPTEMBER FIRST. This means that you will guarantee us one dollar per month each, at least, amounting at least to FIVE HUNDRED DOLLARS PER MONTH. You can either send us the dollar and we will send you a subscription card for one year which you can either give away or sell and get your money back for the next month, or you can send us the yearly subscription at once and hasten the matter that much.

How easy this is to do, if you will get to work as you ought to bring in the great day of social redemption for the world. Shall we not wake up to our duty, feel our great responsibility, and take advantage of our glorious privilege to be a co-worker in this mighty movement for the greatest good for all?

Are you going to be one of our faithful workers? Do not wait a day, but let us begin at once and do mighty things for ourselves and for all humanity. **We shall expect to hear from you soon.** How many this week?

Surely you can raise $6.00 among your comrades to send FORTY three-month subscriptions to the **Christian Socialist** to FORTY DIFFERENT PEOPLE you may select. You cannot invest Socialist money better. Do it now.

Are you one of those who are brave enough and willing to pledge a new annual subscriber every month for twelve months at $1.00 each? That is not hard. Thousands of our subscribers could do it—only a few hundred will. **Are you one of the live ones?** Write us about it now.

FOUR PRIZES FOR STORIES

The success of our Spring prize story contest warrants us in holding another. There will be four prizes this time. Note the terms and rules carefully.

The first prize will be $20, the second $15, the third $10, the fourth $5.00. For each story acceptable, which does not win one of the four main prizes, we will give a subscription to the **Christian Socialist** for one year.

This contest is open to both men and women of all ages. The conditions are as follows:

1. The story must be clearly adapted to the **Christian Socialist.**
2. It must not be less than 1,000 nor more than 3,000 words long.
3. It must be written in English on good white paper, on one side of the paper only, with a typewriter, or in plain, large handwriting with ink, leaving ample space between the lines.
4. The novelty and striking interest of the plot, the orthographical, grammatical and rhetorical perfection of the language, the sentiment, and the dramatic skill with which the story is set forth will be the four main points upon which the judgment will be rendered.
5. All manuscripts for this contest must be at the **Christian Socialist** office not later than December 1. The sooner the better after you have worked your story over the best you can. Work it over and over and rewrite it several times before you call it "done," if you are an amateur writer.
6. The Chicago members of the Board of Directors of the **Christian Socialist**, who constitute the regular Editorial Committee, will be the judges of these stories. And their labor of reading and discussing these manuscripts will be sufficient to entitle them to claim for use in the paper any story which may not be deemed one of the three very best, but which is worthy of publication. The manuscripts not considered suitable for publication in our paper will be returned to their owners.

The Socialist Sunday School lesson by Rev. Wm. A. Prosser, on page 7, deserves especial attention this week.

THE HIGHEST ART

Presented by W. W. Passage

The highest art is the one that promotes the welfare of mankind.—Anon.

* * *

Whoever becomes imbued by a noble idea kindles a flame from which other torches are lit.—Henry George.

* * *

There is a principle which is a bar against all information which is proof against all argument and which cannot fail to keep man in everlasting ignorance; this principle is contempt, prior to examination.—Herbert Spencer.

* * *

Every reform was once a private opinion.—Emerson.

* * *

We have more power than will and it is often by way of excuse for our laziness or indifference that we imagine things are impossible.—Rochefoucauld.

* * *

Persevering mediocrity is much more respectable and unspeakably more useful than talented inconsistency.—Hamilton.

* * *

If we waited to do any good act until our motives and feelings were all irreproachable, we should hardly make a beginning.—Dr. John Bascom.

* * *

Our business in the world is to express ourselves, to make ourselves felt, to leave our mark on human affairs as deep as we can.—Ernest Crosby.

* * *

To be at work, to do things for the world, to turn the current of things about us at our will, to make our existence a positive element—this is a new joy the idle man knows no more of than the mole knows of sunshine or the serpent of the eagle's triumphant flight through the upper air. The man who knows, indeed, what it is to act, to work, cries out, "This alone is to live."—Phillips Brooks.

* * *

"Nisi utile est quod facimus stulta gloria est."—Unless what we do is useful, our glory is vain.—Anon.

CHRIST AND CONSTRUCTION

(In Three Parts)

Part One: Introduce Yourself to Jesus Christ

The past is giving up its secrets. At last the modern searchlight is solving many mysteries. Out of nineteen centuries ago and the far off land of Palestine there comes the real Jesus. The vision of the Christ is infinitely bigger in this twentieth century than ever before.

The pictures we had were very bad. Few men who knew him knew how to make life-like likenesses. Photography flashes truth. But the kodak had not come when he passed on.

THE MIDDLE-MAN IS NO NECESSITY IN RELIGION. Your pastor can know the Master. Your minister may learn to minister from him and may find his life brighter than any writer ever told. YOU COULD DO THIS YOURSELF. But few men do. You won't, or can't, spend time to think. Hence the need of clergymen.

"NO! NO! That don't go," cries some one. "No man can find the Christ at first hand. You've got to take the gospel writer's word if no one else's."

Just where you come out strong like that is where you're wrong. The gospel

writers hit the pen for two histories, not one. They wrote the story of men that were blind as well as of a Christ that was kind. They tell, as in a spell, the words He spoke, the things He did. But they also plainly tell how they fell down in understanding Him. They gave assent, but little knew what Jesus meant.

He told them so. He said they didn't know. "HAVE I BEEN SO LONG TIME WITH YOU AND YET HAST THOU NOT KNOWN ME, PHILIP?" He promised that "the Spirit of truth" should come when he went home. He prophesied that some day MEN SHOULD KNOW WHAT HE MEANT and REALIZE WHY HE WAS SENT.

Humanity is a slow race. With a snail's rapidity we grow in grace. But now the day of knowing dawns. The ray of real light is growing strong. The twentieth century will know what truths to Christ and Christians honestly belong.

Some one defined a Christian as "A human being distantly related to Christ." Such arraignments are possible because Christians have never followed very close to Christ. This does not mean a lack of sincerity. IT MEANS A MESSAGE SO BIG THAT HUMAN BEINGS HAVE HAD TO TAKE CENTURIES TO GROW TO IT. In transmitting Christianity, Christians have been human. Not understanding his message they have thought it necessary sometimes to add to it, sometimes to subtract from it. That is Church arithmetic. It dates from the Apostolic age and still continues. A homeopathic dose of parallel will show you how it works.

THE CHRIST COLUMN

A Gospel of Love
"JUDGE NOT"

"Whosoever would be greatest among you, let him be your minister" (i. e., servant).

"Suffer little children to come unto Me and forbid them not, for such is the kingdom of heaven."

"If you forgive not men their trespasses neither will your Father forgive your trespasses."

THE CHURCH COLUMN

Call down fires from heaven, to destroy a village that wouldnt' listen to the gospel of love.

"We forbade him because he followeth not us."

See the anxiety of the apostles about the seats on the right and left of the throne in his "kingdom."

The "gospel" of infant damnation.

Persecutions for non-conformity even to this day with the Jew in Russia and the Christian Scientist in our own land.

FATHERHOOD AND BROTHERHOOD MADE THE MESSAGE OF JESUS. Method did not appeal to him like RESULTS. The Father wanted his child; the child needed its Father; to get the two together is Christianity. The best medium of connection was a brother. Christ was the First Big Brother of the Poor.

There on the pages of the gospel lives the Christ. Against all the ages of human density we raise the cry of nineteen centuries ago: "SIR, WE WOULD SEE JESUS."

The message of Jesus, when you get it straight from Him, is a Social message. "THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS" INVOLVES A BROTHERHOOD OF LOVE. BROTHERHOOD AND LOVE PROHIBIT CONDITIONS OF SLAVERY AND SUFFERING.

Only a few Christians have grasped this truth as yet, but the dawn is breaking on the minds of thousands of Christian ministers. They are beginning to preach the direct rather than the indirect gospel of the Christ. The morning twilight is over the minds of tens of thousands of Christian voters. The alarm clocks are beginning to go off for the new day of Socialistic Triumph. When these Christian voters really rise they'll vote the capitalistic system off the face of the earth and fumigate this human rendezvous.

THE TIME IS RIPE FOR SOCIALISTS TO STRIKE THEIR HEAVIEST BLOWS. "Now is the accepted time. Today is the day of salvation." WE MUST REACH CHRISTIAN VOTERS AS FORCIBLY AND AS QUICKLY AS POSSIBLE. Every Socialist ought to help.

THE CHRISTIAN SOCIALIST is doing all it can. It is reaching more Christian voters than any other method. THE CHRISTIAN SOCIALIST ought to do more. Its working force yearns to do more. We want to maintain the weekly edition. We want to issue a sixteen-page paper. To do these things we must have more help. Socialists everywhere, this call means you. Will you help us to strike these heavier blows more frequently?

The Christian Socialist,
56 E. Randolph Street,
Chicago, Illinois.

.....August———, 1911.

Gentlemen:—

Responding to your appeal for help in the great crisis, I hereby promise to pay to the **CHRISTIAN SOCIALIST,** at Chicago, Ill., on or before September 1st, 1911, the sum of **ONE DOLLAR AND FIFTY-FIVE CENTS** (that being one nickel a day for the month of August), to assist in the maintenance and increase of your work for the Gospel of Socialism.

Address ..... Name .....

Don't ... his paper—Get the Scissors and the Pen and GET BUSY.

For Young Crusaders

Conducted by M. Kathryn Spiers, 901 W. Main St., Richmond, Va.

DISCRIMINATION

The August number of the Progressive Woman, published at Chicago, which has been living up to its name by showing progressive improvement with every number, has a letter from a New Jersey subscriber which corroborates my position in regard to the Boy Scouts of America as being without military features. It is the largest of three organizations. This is under the auspices of the Y. M. C. A. The American Boy Scouts, which were organized by the New York American, and the one called The North American Boy Scouts, do have military features, the writer says. The editor of Progressive Woman says in reply to the letter mentioned: "We are glad to know that the largest Boy Scout movement does not teach militarism. However, we are sure that any and all organizations of children conducted under capitalist discipline will work for the furtherance of a system that Socialism is directly opposed to. For this reason we would suggest that Socialists have organizations of their own for children that will start them on the right path, and make the victory easier in the future."

Now that is sane and reasonable. No one can endorse such a position more heartily than myself. By all means, wherever we are strong enough to organize a distinctly Socialist movement which shall supply what the Boy Scouts of America does, we should do so. What is the matter with "Socialist Boy Crusaders" for a name? I wish our paper could initiate such a movement in Chicago. There and in Milwaukee, at least, a beginning might be made.

And yet, on second thought, is it not better to have our boys join the capitalist scout movements, "spoiling the Egyptians," as it were, and being in a position to "spy out the land," leaven the lump and influence the trend of thought if suspicious circumstances arise?

It would take much money to finance a competing movement to a successful issue. We need every cent for direct propaganda, and to support our press. The idea of a distinctive Socialist organization is attractive, but the more I think of it the less practicable it appears. I really think that at this stage of the game it would be exactly in line with what capitalist wishes would be **for us to hold aloof and keep to ourselves, wasting our scanty resources in ineffective struggles to do what is beyond our means.** Particularly if we fail to discriminate and spend all our energy crying "Wolf!"

Never was it more necessary for Socialists to exercise a wise and thoughtful discrimination, and study to make every stroke tell, than now, when we are really beginning to make some headway; when hundreds who have sneered are beginning to ponder. We may indeed take it for granted, as the editor of the Progressive Woman says, that all organizations conducted under capitalist discipline will work against our ideals, but our Lord's warning against uprooting the tares before the harvest appear to me to apply here. Public sentiment is all in favor of our demands. They dare not work openly against us; if they show the cloven hoof it is sure to be seen. With patience and persistence, **the world is ours.** Our schools are conducted under capitalistic discipline. Shall we therefore refuse to have our children educated before we can control the schools? Then why deny them the benefits of the Boy Scout camp—or even drill? No. Join the Boy Scouts of America in preference to the others, but even a little military discipline may be useful. I am a lover of peace—I will have it if I have to fight for it! But I would not pluck up the wheat with the tares.

Boys in the Van

I saw some statistics the other day showing that the civil war was principally fought by boys under twenty. In capitalist industry

(Continued on page 8.)

The International Sunday School Lessons for 1911

By Rev. Wm. A. Prosser, Pastor Hazelwood M. E. Church, Pittsburg, Pa.

LESSON FOR SEPT. 3d.

Review of the History of Judah

Golden Text: Ps. 34:14, "Depart from evil and do good; seek peace and pursue it."

We have followed, by leaps and bounds, the fortunes of the Jews from the "Division of the Empire" to the "Downfall of Samaria" and the "Captivity of Judah." The history of Israel, the northern kingdom, has passed before us and it now remains to briefly review the history of the rise and fall of Judah. Since a knowledge of historic facts is indispensable to a knowledge of principle we must first recall the leading facts and then glance at the principles that made the facts.

Historical Facts

The Period.—The Judean kingdom began in 937 B. C. and ended in 586 B. C., a period of about 350 years. In that time 20 kings sat on the throne. Rehoboam was the first and Zedekiah was the last. The particular events of each reign can be gleaned from the narratives so that it is not necessary for us to recite them here.

The Division.—The division of the empire came in 937 when Rehoboam was on the throne. Rehoboam was a son of Solomon and he inherited a political and economic policy from his predecessors that was leading rapidly to a revolution. He accepted the policy, however, and tried to force it upon the necks of his discontented subjects with the result that he lost five-sixths of his kingdom. The political and economic tyranny of his predecessors, which he adopted and tried to carry out, precipitated the threatened revolution and resulted in a division of the Jews into two separate kingdoms. This fact is worthy of note.

The Policy.—The same general political and economic policy obtained in the nation from Rehoboam to Zedekiah. Their class-government based upon the growing tendency of the private ownership of economic resources was contrary to and in absolute defiance of their ancient social laws. Under this deliberately chosen social system they steadily declined until they finally fell, a victim to their own folly, never to rise again to national independence. Class-greed for power and gold was the incentive that prompted and maintained the policy and the mill-stone that ultimately ground them to powder.

Reform Kings.—In the course of the 350 years of their national history and at times of national peril great kings arose, who made honest but ineffectual attempts to stay the process of national decay by religious revivals. Asa, Jehoshaphat, Hezekiah and Josiah were such men. Prompted by the instinct of self-preservation or the larger motive of national good, they undertook to save the nation from the evils from which it was suffering by religious activity. They went to great labor and expense in repairing the temple, destroying idols, holding feasts, restoring the ancient forms of the Jehovistic worship, circulating and encouraging the study of the Torah. The effect was salutary but ephemeral. They did not cleanse the nation nor stem the current of corruption. In spite of their religious activity the nation went on to its ruin which, together with many other historical facts of like import, serves to prove that a **revival of and obedience to mere religious forms and ceremonies, however sincere, cannot, simply cannot, save a people from the evil consequences of an exploiting social system.** This is a historical fact that helps us to see how foolish it is to clothe a diseased baby in beautiful garments in hope of getting good health or to build a splendid superstructure on an insecure foundation.

Holy Prophets.—During this same period of history there appeared on the scene of action other and greater men, the genuine prophets. The most prominent of these were Samuel, Elijah, Elisha, Amos, Micah, Hosea, Isaiah, Jeremiah and Ezekiel. These are among the moral giants of the Hebrew race. They were statesmen as well as preachers. They drew their inspiration from above, their ideas from afar and expended themselves on the present. They stood in thought and action, at the opposite pole to the kings, even the reform kings, princes, priests and mercenary prophets. They spoke as the mouthpiece of Jehovah and fearlessly exposed the rottenness of the social system and the utter folly of all religious pretences. They labored day and night in an honest effort to save the nation from the coming doom by demanding a return to a practice of Jehovah's laws in all relations and activities. They failed to save the nation, not because they were wrong but because the class-governed government would not heed. All they got from the hands of the ruling contemporaries was abuse, persecution, opposition, revilings and in some cases imprisonment and death.

Principles

These and other historical facts involved in the period of history we are studying have causal connection with vital principles. All material facts are products of dynamic social forces. A knowledge of the fundamental social principles active in any period of history will reveal **why and how** the material facts took place. The chief social principles which account for the material and moral conditions of Judah are the following:

Class-Government.—The Jews, when they came from Egypt and established themselves in Palestine, started their national existence as a democratic nation. They continued in this form for about two hundred years and considering the times and circumstances, got along very well. About 1030 B. C. the rulers and elders, the representatives of the people, seeing the advantages, for themselves, in a monarchy and desiring to "become like the nations about them," demanded and secured a king to rule over them. This was the beginning of class-government among the Jews. The king was first elected by the people and ruled as an agent of Jehovah, but it soon developed, as Samuel pointed out, that it would, in the throne becoming hereditary and the king and his court assuming absolute power. It is only a step from election to succession, from constitutional monarchy to autocracy, from an agent of Jehovah to Jehovah himself, from a single privileged character to princes, nobles, generals, armies, priests and subservient prophets. The people soon discovered, as Rehoboam impressed upon them, that they had no representation in the policy of the nation. Class-government demands, for its successful operation, concentration of power and when necessary, oppressive, tyrannical and cruel political measures.

Private Ownership.—The Jews started not only with political democracy but also with a sort of industrial democracy. The land was owned by tribes and families and it was illegal for any one to buy and sell in fee simple. Speculation in land and exploitation of labor were positively prohibited. Should adverse circumstances overcome a family that they were obliged to sell their property and they and their friends could not redeem it before the year of Jubilee the purchaser must return it at that time to the original owner without charge. If a man was obliged to work in the employ of another he was to receive a fair and honest wage for his labor and receive it day by day before the sun went down. And should one be so unfortunate as to sell himself into slavery he was to be unconditionally released in the Jubilee year. Sabbath labor for man and beast was strictly forbidden. Full measure and honest weight were religiously demanded in all exchange and barter.

These and other equally just economic laws obtained under the Democracy. They were the laws of Jehovah and religiously enforced. But under the monarchy they were ignored, trampled upon and violated with impunity by the privileged classes. The kings, princes and nobles bought and sold land in fee simple for pleasure and profit; they exploited labor; they cheated in exchange; they bribed judges to interpret and rule in their favor; they corrupted priest and prophet to deceive the people and create a "Divine sanction" for their diabolical practices. Every reign and dynasty in Jewish history is an example of this, but none more clear than that of Ahab and Jezebel.

Class Struggle. The inevitable of a social system of production and distribution for profit is classes and class struggle. Hence Judah was divided into two principal economic classes, the privileged-possessing-ruling class, represented by the kings, princes, nobles and ecclesiastics, on the one hand, and the dispossessed-robbed-subject class, represented by the ostracised but true prophets, on the other. The prophets represented the people, the old democracy, and ever demanded in the name of God and the oppressed poor a national return to the old social regime. But the "powers that be," who always profit by a system of exploitation, resented the demand and opposed unto blood those who made it. The basis or cause of the bitter, cruel, prolonged struggle between the champions of God and the people and those of special classes was not personal hatred, racial differences or even religious antagonisms, but diametrically opposite economic and political interests. The interests of the people and rulers, under capitalism, are not the same and cannot be made identical. Hence the class struggle, inherent in and a product of class-government, is a battle royal between equal rights and special privileges, between Ownership and Rule by the People and Ownership and Rule by the Few. This must be grasped if the reason for the class struggle is understood. Yes, and it must be seen if we would understand the reason for treatment Elijah, Isaiah, Jeremiah, Jesus and their true successors down to this day receive from the ruling class and their hirelings.

Economic Determinism. When the ruling classes changed the political and economic foundation of the nation from collective to private interests they not only plunged the nation into a bitter class struggle, but also into gross materialism. Instead of the sensible Divine command "Thou shalt have no other God beside me" and "Thou shalt love the Lord thy God and Him only shalt thou serve" they were **forced** to adopt the slogan "Thou shalt have no other gods beside Gold and Power, and them only shalt thou serve." From the moment they changed from collective to private ownership they changed the incentive and objective of life. The incentive became individual and selfish and the object a scramble for economic goods and the power to acquirement. The Bread and Butter Problem became paramount. Human thought and energy were absorbed in the questions, "What shall we eat, drink and wherewithal shall we be clothed and sheltered?" The materialistic motive and objective soon showed themselves in a materialistic ("Business," they call it) government and civilization. God was soon forgotten, the "Law" despised, visions perished and religion became a sham. The knowledge of and love for things spiritual died. "My people perish, my people perish," complains Jehovah, "for lack of knowledge." How could it be otherwise; how can a people know and love God, justice, truth, mercy and the other finer qualities of life when they deliberately adopt and maintain as the motive and object of life personal possession of material things? It was impossible then; it is impossible now. **The economic problem must first be settled by the adoption of a system of collectivism and the economic motive supplanted by a moral one ere mankind can rise and maintain itself in spiritual altitudes.**

Degeneration and Death. The principles enumerated are logically linked together and interdependent. They are sinful, not simply because the prophets said so, but because they are unpatural and anti-social. **They work death in a social organism.** Hence, it is little wonder that the Jews split, decayed and died under their operation. Their progressive degenera-